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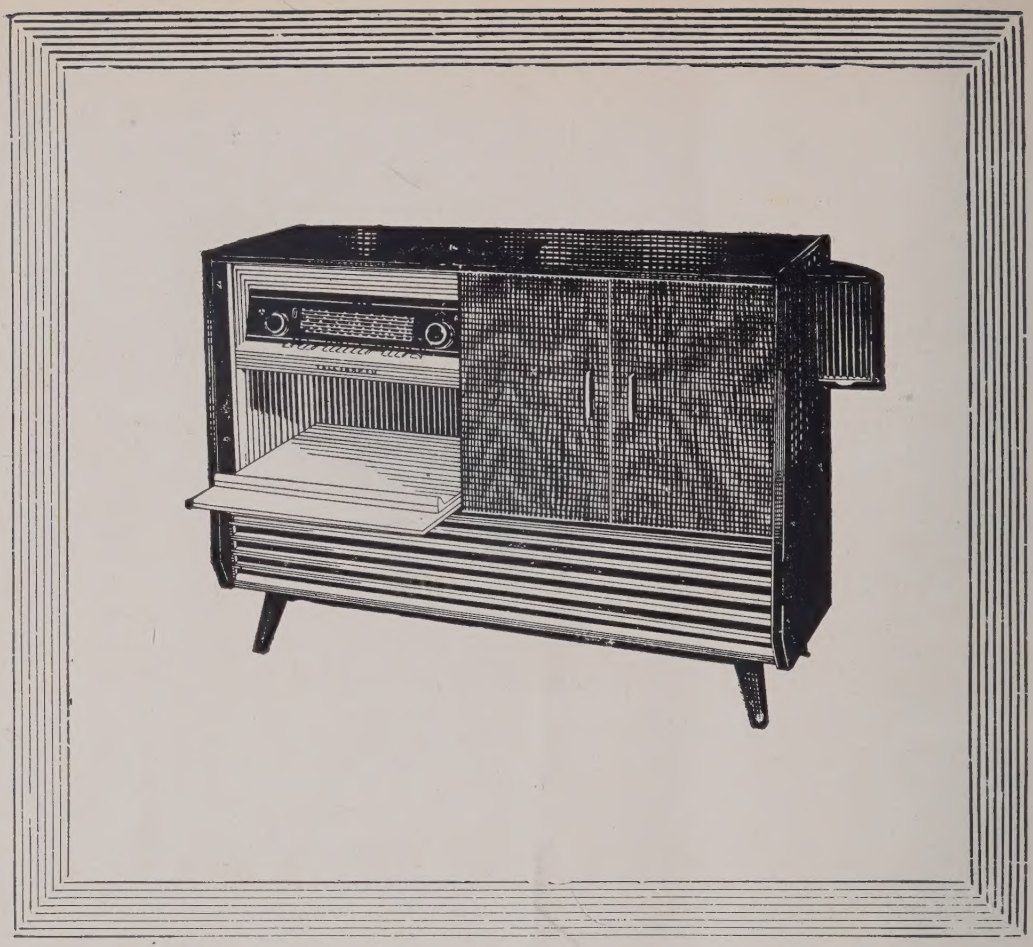

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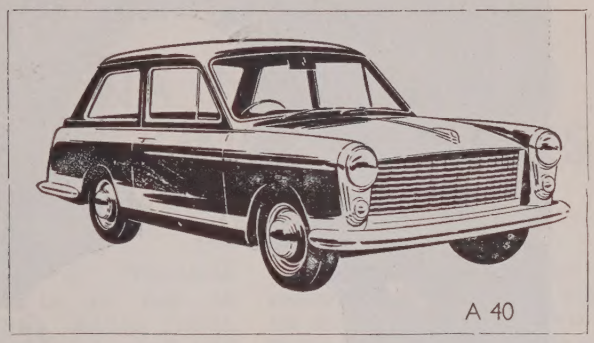

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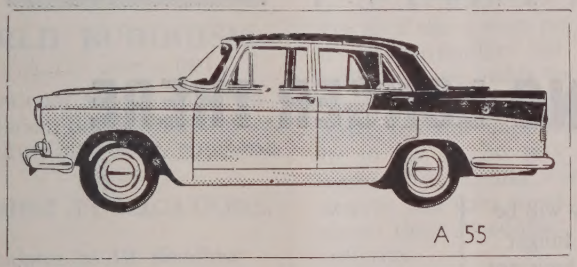

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VIPASSANA MEDITATION & THE MAKING OF SELVES

By Marie B. Byles

(*Australia*)

THE object of Vipassana meditation is to find in actual experience *dukkha* (pain), *anicca* (transience) and *anatta* (absence of a self), and the meditator does in fact come to see all things as ceaselessly changing elements or particles.

The findings of modern science are much the same as those of Vipassana meditation so far as relate to ceaseless change and the absence of any permanent core in anything, for it shows that all consists of changing waves or atoms. As regards the mind, William James, the psychologist, found that thought and the thinker were the same and that there was, as it were, only a stream of thinking.

But the proof of *anatta* that matters from a practical point of view is none of these things. The proof is that if a person lives his life as if there were no self, that is, if he surrenders all feelings of selfhood, and yields to those vibrations within vibrations, there is peace, joy and happiness, and that in so far as he pits his self-will against them, and runs after his desires and tries to avoid his aversions, there is conflict, misery and suffering.

The Buddha's teaching was essentially experimental : " What you yourselves find leads to — that is the Dhamma ! That is the Vinaya !"

THE TROUBLE

The trouble is that it is far easier to write essays and preach sermons about *anatta* than actually to live our lives as if it were a reality. And it is the living of life as if it were a reality that alone can lead to deliverance from suffering. For, despite the fact of *anatta*, there is an innate tendency to make not one self, but many selves.

This tendency is inherent in all created life. We see one aspect is the disease of cancer, which is found in the lowliest of vegetable as well as the highest of animal life, the urge of cells to create a growth and life of their own. In the mental sphere psychologists have given the name "complex" to the extreme forms, a twisting together of mental and emotional reactions into an individual entity which has a separate growth and life. Whenever we have these individual growths there is disease, misery and suffering.

The commonest of all these selves is the body-self. We say, "I" suffer when we mean certain elements within the body are in pain. That is, we identify ourselves with the body. The making of this body self, is practically universal.

AN EXAMPLE

The formless selves, the twisting together of mental and emotional reactions, are more diverse. An example of the more extreme type is found in the English folk song, "On Ilkla Moor Bacht 'At" (On Ilkley Moor without a Hat). It is the story of a mother (presumably a mother) who was worried because her son (presumably her son) was going out on Ilkley Moor without his hat, in consequence of which he would catch his death of cold, die, be buried, and turn into worms; the worms would then be eaten by ducks; his family in turn would eat the ducks, and would therefore eat him—and all because he would persist in courting Mary Jane on Ilkley Moore without his hat.

We laugh at this kind of complex, for the very good reason that we prefer to laugh at folly in others rather than in ourselves, but in point of fact nearly everyone of us makes a self nearly as preposterous.

A commoner form of self is that illustrated by the story of the young Brahmin Ambattha who complained to the Buddha of how he, a Brahmin, of the highest caste had gone to visit the Sakyan lords on their Moot Hall and observed them talking among themselves and nudging each other as if they were poking fun at him ; they mere menials and he a Brahmin.

The Buddha tried to soothe him by pointing out that even a quail a little hen bird could do what she liked in her own nest, and that the Sakyans' Moot Hall was their little nest. But though complexes may be soothed, they cannot be eradicated except by training, and Ambattha's wounded self-esteem continued to assert itself.

And then there is the complex or self of the woman who has identified herself with doing good to people, so that you can see the people to whom she does it by the hunted look upon their faces. Or there is the business man who has made a formless self around efficiency and gets really angry when a clerk sends a letter by surface-mail instead of air-mail. Or the woman who has made a self of her femininity so that she is now genuinely terrified of spiders.

Anything that causes us to get "hot under the collar", or rouses feelings of anger, worry, resentment or fear, is the sure sign of the making of a self. And it is these selves that are the source of suffering, principally to the maker, but also to a lesser extent, to others.

Several of these selves usually exist within the one body. The self of mother-worry may exist within the same body as the self of doing excessive good to people, and almost always there is the body-self. These selves fade out of consciousness, but come to life again as soon as the appropriate stimulus happens to come along.

And it is reasonable to suppose they come to life again and again in other bodies after the present body has been resolved into its elements, and probably account for those memories of past lives which many of us seem to have. Whether precisely the same combination of selves comes together in the same body, is more open to question.

The Buddha lived among people who had a firm and certain belief in reincarnation, a belief which is fairly universal due no doubt to this inborn desire to create permanent selves. He did not try to alter this belief which he found around him ; he spoke to people in the language and terminology with which they were familiar, and he therefore talked familiarly of other lives in heavens, hells and worlds.

He himself had discovered the sublime truth of *anatta*, selflessness, the absence of any permanent self to be reborn in either heavens, hells or worlds. He did not attempt to reconcile the beliefs of the people around him with this supreme truth. It was Nagasena, the monk, who tried to do that many years after the Buddha's death by inventing the doctrine of re-birth, as distinct from re-incarnation, that it was the character, not a self, that was reborn.

The Buddha himself had nothing to say about rebirth, but he did say, most emphatically that to search for a permanent self or soul among the things congizable with the senses or the intellect is as foolish as to say one is in love with the most beautiful woman in the world without ever having seen her and without knowing whether she is tall, short, blond, dark etc. etc.

Obviously, if we had immortal selves or souls, they could not be known to the intellect which is subject to death. So why waste time discussing something we cannot know about ?

There has never been anyone as expert as the Buddha in putting new wine into old bottles without breaking them. He did not break the old bottle of re-incarnation to give the new wine of *anatta*.

The Buddha's teaching of *anatta* is a practical one, not a theory of what happens after death. It is a practical one for the rooting out of the tendency to make selves, and for the realization of *anatta* as an actual fact, so that there is no longer any urge for identification with the body, or to become worried because of personal affection, or angry because people have mistaken us for an inferior person. In the words of Mahatma Gandhi, it is a teaching for "the reduction of self to zero".

All the Masters of spiritual wisdom have found in experience the need for the ending of self if there is to be liberation from suffering. "If any man would come after me, let him deny himself." Or take the Catholic poet, Gerard Manly Hopkins:

I am gall, I am heartburn. God's most deep decree
Bitter would have me taste; my taste was me.
Bones built in me, flesh filled, blood brimmed the curse;
Self-yeast of spirit a dull dough sours. I see
The lost are like this, and their scourge to be
As I am mine, their sweating selves; but worse.

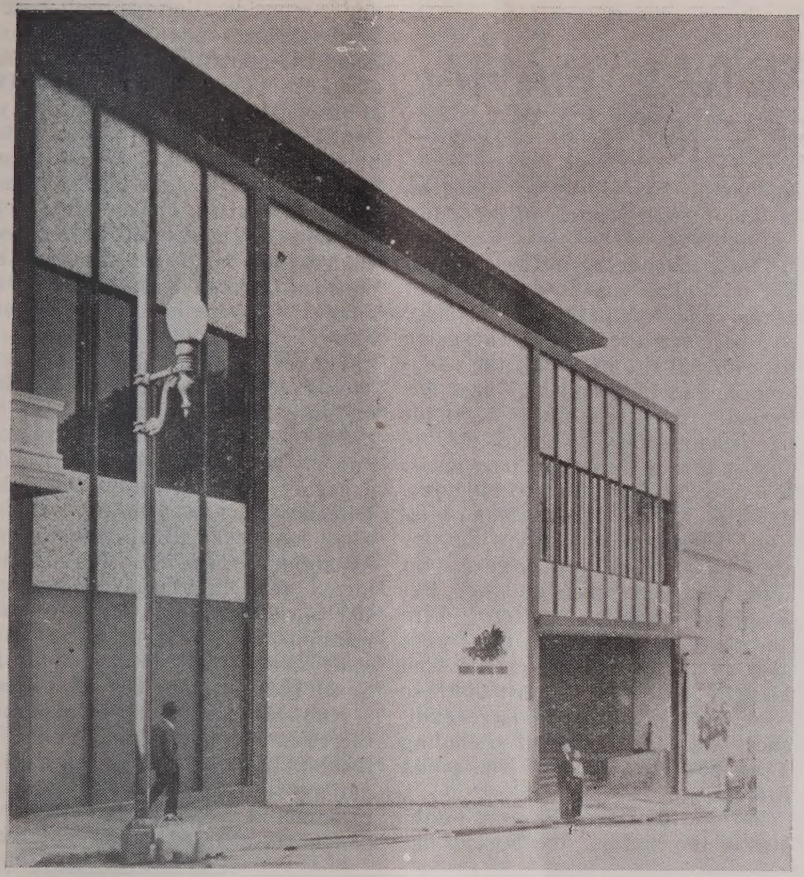
All religions have sought to get rid of this sense of "I" and "mine" and "me". But usually they achieve it only in the round-about-way of submission to the will of God. In many systems of Vipassana meditation in vogue in Burma the meditator is taught after five full days devoted to *anapana*, (or contemplation of the breath) to go directly to the objective by contemplating the ceaselessly changing elements of which our minds and bodies are composed.

I admit that I have not been able to find any specific authority in the Pali Canon for this deliberate switching over from *anapana* to contemplating the changing atoms, except the not very specific advice to Rahula (*Majjhima Nikaya:* Middle Length Sayings II p. 91, III p. 28). But that does not matter. It is what you yourself find leads to.....and this technique would seem extraordinarily effective in leading to knowledge of selflessness in actual experience.

But whatever the method employed — a variety of Vipassana meditation or prayer for submission to the will of God, or other — these alone cannot lift the burden that results from making of selves, the burden of ego, and let us live our lives in accord with the fact of *anatta*.

There are eight steps in the Buddha's Eightfold Path, and meditation is only one. It is because many meditators do not tread the other seven that it is possible to meet people apparently proficient in meditation, who are none the less bubbling over with egoism and get angry, possessive, afraid, jealous and upset over trifles.

Conversely, when we meet people who are apparently serene and equable, without desire and aversion and with no feelings of egoism, they must have mastered to a large extent all eight steps of the Eightfold Path, including meditation or its equivalent.



Exterior view of the Buddha's Universal Church at Washington and Kearny Streets, San Francisco. The Church is three stories high, with a roof garden. The sidewalk had just been laid and the barricades not removed when the photographer made the photo.

Buddhist Church Nearing Completion

From a Special Correspondent

AFTER eleven years the beautiful new Buddha's Universal Church, a block from the heart of San Francisco's picturesque Chinatown, is nearing completion.

This unique four-storey structure built by the 300 members and by volunteers who contributed time, energy, skill and money, will be dedicated early next year, according to Dr. Paul Fung, California physician and leader of the Buddhist congregation.

On the gleaming white facade of the church, built where once was located the Club Mandalay, a famous San Francisco nightclub, a bronze lotus flower was affixed in place recently over the English name "Buddha's Universal Church".

On the other side of the entrance another bronze sign is being prepared which will read : " A symbol of America's generosity and freedom of religion. With heartfelt thanks of the Buddha's Universal Church, co-operatively built by members and friends".

INSPIRING STORY

The inspiring story of the church attests the truth of the inscription. The dream of the Buddha's Universal Church began in the minds of two brothers, Charles and Frank Yick, in the early 1930's when Charles visited China and became interested in the teachings of the Buddha.

With Dr. Fung and other like-minded friends, the Yick brothers met in vacant buildings in San Francisco's Chinatown to study the Buddhist scripts. As their number grew they moved to a sewing shop on Kearny Street, near the present site of the church. In July 1951, they had raised enough money for a down-payment on the Club Mandalay, planning a few alterations to convert it into a church.

"Then", said Dr. Fung, "we discovered the building had no walls of its own. Rafters were simply fastened to the walls of adjacent buildings which served as the walls of the club."

The congregation laboured two months, tearing down the old building. They made an excavation, 15 feet deep and 70 feet long 78 feet wide. Meanwhile, they sold cookies, and held fairs and bazaars to finance their projects.

The world-famed architectural firm of Campbell and Wong designed the building for the church "for about what it cost them for blueprints and stamps", said Dr. Fung.

FREE ADVICE

A former city engineer, Felix S. Spitzer, gave free advice on engineering problems, although he was not a Buddhist. A contractor donated more than 100 sacks of cement, a ton of steel and 2,000 feet of lumber. Whem it came time to pour concrete, he sent over a crew of five, without charge, to guide the inexperienced volunteer workers.

In many respects the most inspiring contribution has been made by casual passersby who were impressed by the sincerity of the men and women workers and who freely offered their labour. There was an American sailor, for example, who walked past one night, saw the church members working, and joined them. Thereafter, he spent every liberty in the port of San Francisco helping to build the Buddha's church.

A girl who works by day as a legal secretary happened to be walking by one night — now she is a regular member of the carpentry shift, helping to polish the teakwood wall panelling. There are many others, from housewives and common laborers to doctors of philosophy and professional men like Dr. Fung who have worked these eleven years to make the dream come true.

(*Continued on page* 8)

Letter to the Editor

WORK OF MADRAS MAHA BODHI SOCIETY

THE premises of the Madras Maha Bodhi Society is situated almost in the heart of the city of Madras in proximity to the Egmore Railway Station. It has carried on its activities during the past thirteen years. In the earlier years the activities of the society were directed by able bhikkhus, who were more learned in Pali and Sinhalese than in English and who in consequence were at a disadvantage in conveying the knowledge of the Dhamma to a wide circle of listeners.

It was only two years ago when the present Director, the Ven. Ellawala Nandisvara Thero, came to Madras that the real work of the Society may be said to have begun. What distinguishes the present Director from his predecessors is that besides the possession of accurate scriptural knowledge, he possesses extraordinary ability to expound doctrinal matters in the best English medium, and in a most convincing, manner so much so that his hearers were stimulated to take further interest in the study of Buddhism.

Thus, his weekly lectures in the Society's hall have drawn both critics and sympathisers in large numbers and even those who came to scoff left the hall with the satisfaction that they had had an intellectual treat. His silent work at the headquarters attracted the attention of many intellectual societies. Not only did the numerous religious. societies, like the Ramakrishna Mission, Theosophical Society etc. invite him to deliver lectures on Buddhism under their auspices, but Buddhist Societies scattered here and there in the Madras State were also anxious to hear him and seek his help. He visited most of these societies and addressed large audiences with the object of spreading a correct knowledge of Theravada Buddhism.

Besides imparting the pure teachings of the Buddha, the Society has under consideration several beneficial schemes one of the major being the construction of a Vihara at an estimated cost of Rs. 150,000 at the premises of the Society. South India which consists of four States—Madras, Andhra, Kerala and Kannada — until very recently had numerous viharas. The Kings and the wealthy classes of old donated villages and lands for the maintenance of the monks resident in these viharas. All this is ancient history now.

The revival of the Dhamma today should go hand in hand with the building of viharas everywhere in these States. The proposal to build one in Madras has been seriously engaging the attention of the Director and plans are already under way, to begin construction work by about November. It is to be hoped that Buddhists throughout the world will come forward with generous help both in money and materials so that the first vihara in South India may soon be completed.

Another scheme that is engaging the attention of the Director is the rehabilitation of discharged mental patients who are without kith and kin or home. A large number of mental patients discharged from the Madras

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Mental Hospital are uncared for and in consequence they very often find their way back to the mental hospital.

The problem of rehabilitation of these people is a humanitarian one, and the Madras Government has been willing to entrust this work to the Madras Maha Bodhi Society which has been corresponding with Government to secure a site not less than 150 acres in extent to start on this noble service. Several spots have already been named by the Government and the selection of a spot in Sriperembudur is being now finalised. In the same place will be started an orphanage for children and a school which will later on be the nucleus of a Buddhist University.

Sporadic attempts of small scale conversions to Buddhism by individuals and local associations have met with some success in the past but these are not enough. In order to keep the converts from slipping back they need the constant teaching of the Dhamma. In order to fulfill these objects a scheme for the ordaining of monks and training them for Dhammaduta work is under contemplation.

There are frequent requests from the Southern States for the opening of branches of the Society and to send bhikkhus who could teach the Dhamma in the regional language. Therefore suitable candidates are being selected from Andhra, Madras and Mysore States for this purpose.

To meet the wishes of the educated public in Madras who want a study circle which will deal with a variety of cultural subjects, an independent organisation known as the Madras Buddhist Cultural Society has been functioning from September in the Maha Bodhi Society premises.

In order to satisfy many Tamil and Sanskrit scholars who want to learn Pali, it is proposed to conduct weekly classes. At the same time, for the benefit of students interested in Philosophy and Mataphysics, classes on Abhidhamma will also be inaugurated.

The Library of the Maha Bodhi Society contains some books in Pali, Sinhalese and English but the library should be improved to meet the vast requirements of today, as the demand for reading matter on Buddhism is daily on the increase. The co-operation of the Buddhist public in this respect will be appreciated. Even old books on Buddhism, general philosophy and religion in whatever language available will be gratefully accepted.

A reading room has been functioning at the Society for years and in the present context of vigorous activities contemplated, more journals on Buddhism will be welcome.

K. Brahmachari.

WE WHO FOLLOW THE BUDDHA'S LEAD

WE who follow the Buddha's lead
Should freedom seek from hate and greed,
Pure in thought, and word, and deed
On the Ariyan Path our lives should lead.

We who follow the Dhamma true,
Should thoughts of hate and greed eschew,
Sensual lures we should not heed,
And strive the holy life to lead.

We who follow the Sangha's wake
Should rouse our energy, efforts make,
And strive to follow the Sages' path
And gain its happy aftermath.

Goodwill we should radiate,
From the Dhamma's path not deviate,
Malice and envy obviate
And diligence we should cultivate.

In our thought, and word, and deed,
Let's show the living Buddha-creed,
And thereby we shall sure indeed
All mankind to the Buddha lead.

Amarasiri Weeraratne.

PUBLICATIONS RECEIVED.

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The China Buddhist Monthly : 140, Nan Chang Road, Section II, Taipei, Taiwan.

The Hai Ch'ao Ying Monthly : Taipei, Taiwan.

Perihimpunan Buddhis : No. 2, April, 1960, No. 3, May 1960., No. 4, June, 1960, No. 5, July, 1960. Djalan Dago No. 3/Pav, Bandung, Indonesia.

Right View : Trilingual International, Monthly, Maha Bodhi Asoka Mission, Mayo Link Road, Ajmer, India.

Koli-Rajput : Ajmer, India.

Jyothi: Jamalpur Road, Hajibibi's Tekara, Ahmedabad 1, Bombay State, India.

The Golden Lotus : Vol. 17, No. 4, June 1960. 608, West Upsal Street, Philadelphia 19, Pa, U.S.A.

Sangha : Journal of the English Sangha Association. Vol. 4, No. 8, August, 1960. 50, Alexandra Road, London N.W. 8, England.

Free World : Vol. 9, No. 6. Free Asia Press, Manila, Philippines.

The Hawaii Buddhism : No. 428, May 1960, No. 429, June, 1960 and No. 430, July, 1960. Jodo Mission of Hawaii, 1429 Maikiki Street, Honolulu 14, Hawaii.

Light of the Buddha : Vol. 5, No. 8, August 1960. Burma Buddhist Society, Mandalay, Burma.

Der Kreis : No. 29, September-October, 1960. Bremen, Mathildenstr, Germany.

Zen Notes : Vol 7, No. 8, August 1960. The First Zen Institute of America, 156, Waverly Place, New York 14, U.S.A.

Dharmachakra : Vol. 13, No. 2, September 1960. Sugata Nidhan, Plot No. 463, 15th Road, Khar, Bombay 21, India.

The Maha Bodhi : Vol. 68, No. 9. September, 1960. The Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta, India.

The Maha Prajna Paramita Sutra : Complete in 25 volumes. Translated from the Sanskrit text into Chinese by Tripitakacharya Hsuen Tsang during the Tang Dynasty. The World Fellowship of Buddhists, Hongkong and Macao Regional Centre, P. O. Box 629, Hongkong, and the Hongkong Buddhist Association, 15, Shan Kwong Road, Hongkong.

China Today : No. 6, October, 1960. Information Department of the Embassy of the People's Republic of China in Ceylon, Turret, Road, Colombo.

Bosat : Vol. 24, No. 4, September, 1960. 65D, Training School Road, Havelock Town, Colombo, Ceylon.

The Buddhist : Vol. 31, No. 6, October, 1960. Organ of the Colombo Young Men's Buddhist Association, Colombo Ceylon.

The mind is hard to check, swift, flits whenever it lists — the control thereof is good ; a controlled mind is conducive to happiness.

The flickering, flickle mind, difficult to guard, difficult to control — the wise man straightens as a fletcher an arrow.

Mr. W. P. Yuen of La Salle College in Hong Kong has given a 25-volume reproduction of a Chi'ng Dynasty edition of the Maha-Prajna-Paramita-Sutra to three American libraries. One of the gifts recently was received by the U.N. Library of Congress in Washington, D.C. The Library will issue cards on this new acquisition, so that scholars all over the United States will know that it is available. The University of Chicago Library and the Harward College Library were the other recipients of the Buddhist classic. Shown, left to right, as the set was received in the Library of Congress Orientalia Division are Messrs. K. T. Wu; P. K. Tseng; Edwin G. Beal, head of the Chinese Section; and Liang Hau, all staff members of the section.

U.S. Libraries Receive Buddhist Classic

REPRODUCTIONS of an important Sutra of Mahayana Buddhism has been given to three major American libraries by Mr. W. P. Yuen, of La Salle College in Hong Kong. A 25-volume set of a Ch'ing Dynasty edition of the Maha-Prajna-Paramita-Sutra, in photo-lithographic reproduction, was received recently by the U.S. Library of Congress in Washington, D.C., the University of Chicago Library in Illinois, and the Harvard College Library in Massachusetts.

Originally consisting of 600 books, this Sutra is the most important part of the Buddhist Tripitaka. It is one of those which the celebrated Chinese Monk, Tripitaka Dharmacarya Hsuan Chuang, brought to China from India more than a thousand years ago and translated from the Sanskrit into Chinese. Because this Sutra has seldom appeared in single separate editions, it has been nearly impossible to procure it without purchasing the entire Tripitaka.

One separate woodblock edition, done in Yangchow, Kiangsu, in 1874, by the Chi'yuan k'o ching ch'u, was preserved in perfect condition. Fortunately, it came into the hands of a group of Buddhists in Hong Kong who wanted to make it available to Buddhists and to libraries throughout the world.

By raising funds through subscriptions and contributions, they were able to have the Sutra reproduced by modern printing methods. It consists of 24 volumes, together with a volume containing a table of contents, a commentary, and a list of contributors and subscribers.

Dr. Horace I. Pullman, Chief of the Orientalia Division of the U.S. Library of Congress, described the gift from Mr. Yuen as "a valued expression of intellectual interchange and of Chinese-American friendship".

The Harvard set has been placed in the Chinese-Japanese Library of the Harvard-Yenching Institute. The U.S. Library of Congress set is in the Chinese Section of the Orientalia Division. The University of Chicago has added the set to its Far Eastern Library, one of the largest of its kind in the United States. The Chicago Library has some 125,000 volumes in Chinese, Tibetan, Manchu, Mongolian and Japanese, and a complete collection of the Tripitaka.

World Buddhism also acknowledges the receipt of a set and this has been presented by the Editor of the magazine to the Ceylon University Library.

Buddhist Church Nearing Completion

(*Continued from page* 5)

Most of the work is now completed. Only details and finishing remain to be done. The symbolic "Ship of Virtue" (or Dharma Ship) on which the disciple rides through the turbulent sea of life is being sculpted in teak and will soon be on the unadorned altar.

On the fourth floor roof garden of the church there is a pool, designed in the shape of the lotus, with a fountain in its center. The pool's water reflects the sand of the Ganges. Colored lights play on the fountain — red for fundamentals of human character, green for the highest in human character, white for the Buddhist doctrine, and yellow for the ultimate truth of the doctrine. In the pool will be lotus blossoms growing in water with controlled temperature.

Two saplings of the Bodhi-tree, brought from Ceylon and descended from the Bodhi tree under which the Buddha sat and attained Enlightenment, will also be planted on the roof of the church.

Classes are already being conducted in the church. There are school rooms, kitchens, and a library in the building. There are several small study rooms in which members may sit and meditate or worship. The interior finish is primavera wood, with walnut and teak for trim. Ceiling lights, set in blond African mahogany diffuse a warm soft glow. But the design of the whole is simple, in keeping with the precepts of Buddhism.

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DEVELOPMENT OF BUDDHA GAYA

DIFFICULTIES of foreign exchange, which are said to have held up the execution of the master plan for the development of Buddha Gaya, figured prominently at the meeting of the Buddha Gaya Temple Advisory Board, which was held under the presidency of U. On Pe, a former Chief Justice of Burma.

The meeting of the Board was attended, among others, by observers from Burma, Ceylon, China, Japan, Laos, Sikkim, Bhutan and Ladakh.

The Board had prepared a master plan for the improvement of Buddha Gaya at a cost of about Rs. 10,000,000 which envisaged, among others, the construction of a Meditation Park and camping ground for pilgrims during winter and the construction of a library.

The plan was finalised in consultation with eminent Buddhist dignitaries including the Burmese Premier, U. Nu, and all the Buddhist countries of the world were expected to contribute towards it.

But the execution of the plan has been held up for want of funds as contributions have not been forthcoming due to foreign exchange difficulties.

Over Rs. 90,000 have been received so far, of which Rs. 50,000 were contributed by the Burmese Prime Minister, U. Nu, Rs. 25,000 by the Dalai Lama, Rs. 10,000 by the Panchen Lama and the rest by a Chinese Buddhist.

Among those present at the meeting were U. Aung Gyaw, First Secretary (Commercial) Embassy of the Union of Burma, New Delhi; Mr. Nalin Moonesinghe of the Ceylon High Commission in India Mr. Phozy Panya of the Royal Laos Embassy in India; Rani Chunni Dorji of Kalimpong; Mr. Sukish Himmanhemizos, Thai Ambassador in India; Mr. T. Wangdi, Deputy Minister for Tribal Welfare, West Bengal; Mr. Lashmi Menon, Union Deputy Minister for External Affairs; Kumar Ganganand Singh, Education Minister, Bihar; the Commonwealth Secretary for the Government of India (Ministry of External Affairs) and Mr. S. V. Sohai, Commissioner, Patna Division, member secretary.

TIBET DELEGATION TO UNITED NATIONS

A three-member Tibetan delega- has left India for the United Nations shortly to canvass for inclusion of the question of Tibet on the agenda of the 15th session of the General Assembly.

Malaya and Thailand have already made a formal request for inclusion of the subject in the agenda and the Tibetan delegation, led by the brother of the Dalai Lama, Mr. Thondup, will be present to render any assistance required.

Mr. J. J. Singh, former president of the India League of America, flew to New York to help prepare the ground for the Tibetan delegation's visit.

BUDDHIST ACTIVITY IN TAIWAN UNIVERSITY

Since the inauguration of the Tsikuang Buddhist Society at the National University of Taiwan, its members have been very active.

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On May 19 the Society held its first discussion meeting. Mr. H. T. Chou was invited to give a lecture at the meeting and the president of the Society, Mr. S. M. Kuo, presided.

Mr. Chou chose as his subject "A Brief Introduction to Buddhism." He first pointed out the importance of Buddhism in human life and then related how Buddhism was introduced to China.

He spoke on the possibilities of developing Buddhism in the Western countries. A warm discussion followed and Mr. Chou answered satisfactorily all questions put to him.

BUDDHIST SCHOOL IN TSIHANG

The Tsihang Middle School, which has been established by Buddhists in Taiwan in memory of the late Ven. Tsihang, is progressing rapidly, according to a report by its principal, Mr. Soo-fen.

The Chinese in the Philippines have donated 300,000 new Taiwan dollars towards the funds of the establishment. In accordance with the wishes of the contributors, 50,000 dollars will be allocated for scholarships for poor students.

The balance will be utilised for the construction of three classrooms.

APPOINTMENTS ON RELIGIOUS RATIO

The All-Ceylon Buddhist Congress has decided to ask the Government to make appointments to university bodies — Court, Council and Senate — in proportion to the numerical strength of the various religious groups in the country.

The Congress makes the point that in the University of Ceylon there is a preponderance of representatives of "other religions" in the three main bodies.

The congress is urging the amendment of the University Act to ensure adequate representation for the Buddhists. An eight-man committee of the Congress has completed drafting two memoranda — one on the take-over of assisted schools by the Government and the other embodying Congress demands. These will be sent to the Prime Minister in due course.

The schools memorandum wants a more Buddhist atmosphere introduced to schools where the majority of children are Buddhists. The other requests the Government to implement the main recommendations of the Buddhist Commission and the Buddha Sasana Commission.

The Congress also wants all Poya Days (full-moon days) to be declared Government holidays.

BUDDHIST LECTURES FOR THE YOUNG

Under the auspices of the Colombo Young Men's Buddhist Association and the All-Ceylon Women's Buddhist Association, a Young Buddhist Forum has been organised to promote the study of Buddhism and the Buddhist way of life among the young people.

The president of the Forum, Mr. Lakshman Liyanage, states that the majority of Buddhist boys and girls who attend Christian schools, grow up entirely ignorant of Buddhism, while a great majority of those who attend Government or Buddhist schools where Buddhism is taught as a subject (often very inadequately) do not have the necessary background at home to enable them to understand and appreciate the Dhamma as well as they should.

Meetings of the Forum are held once a fortnight at the headquarters of the All-Ceylon Women's Buddhist Association in Colombo.

RELICS ENSHRINED IN CHETIYA

Amidst cries of Sadhu from a mass of devotees, the boom of conch shells, the beat of scores of drums and the chanting of *mangala pirith* the enshrinement of the relics at the Mahiyangana chetiya the oldest chetiya in Ceylon, took place on September 4.

The entire project was planned and executed by the Mahiyangana Restoration Society which was responsible for the Rs. 2,500,000 restoration work of the chetiya. Over 100 sacred relics and offerings were enshr ned.

Mr. Dudley Senanayake, former Premier, addressing the vast gathering said that he had joined the tens of thousands of people there in order to share the joy of being able to see the shrine completed to that extent in about six years.

Mr. Senanayake added that the shrine was really a palladium of the entire Buddhist world.

BUDDHA JAYANTI MONUMENT

In reply to an inquiry made by the General Secretary of the Maha Bodhi Society of India, regarding the progress of the work of the Buddha Jayanti Park and Monument, New Delhi, he has been told by the Government of India that the first phase of the work of laying the Buddha Jayanti Park is nearing completion.

Work on the second phase, namely, the construction of the Buddha Jayanti Monument, is also expected to commence before long.

BUDDHISTS SEEK FILM PROBE

The Buddhist Advisory Council of Ceylon has asked Mr. Maithripala Senanayake, Minister of Cultural Affairs, to take steps to have a commission appointed to inquire into the local production of films and also to draft suitable rules in regard to the showing of foreign films.

According to representations made to the Council by a number of Buddhist organisations, local production of Sinhalese films is unsatisfactory because they do not depict the manners and customs of the people but tend to highlight "all that is worse in western culture" which has been adopted by a small minority of the people in the Island.

Regarding foreign films, the Council is of the view that there should be strict rules imposed to prevent films that hurt the religious susceptibilities of the people.

It was brought to the notice of the Council that in a recent film there were scenes where a person used a Buddha image as a shield when he was shot at and another scene when a group of persons were drinking liquor before a Buddha image.

BUDDHISTS SUPPORT SCHOOLS TAKE-OVER

The Executive Committee of the All-Ceylon Buddhist Congress has unanimously decided to support the Government on the taking over of assisted schools. The Congress will organise celebrations in all temples on the day of the take-over.

The Congress will hand over to the Government two of its schools as "a gesture of appreciation of the Government's decision to have a unified system of national education".

A largely attended meeting of the Bauddha Maha Sangamaya of Panadura, Ceylon, welcomed the action of the Government in taking over assisted schools.

A resolution adopted by the association said: "Whilst wholeheartedly supporting the Government's decision to take over assisted schools, the Panadura Bauddha-Maha Sangamaya appeals for the co-operation of all Buddhist associations and the Buddhist public of Ceylon for the consummation of the Government decision".

Mudaliyar H. S. Peiris, president of the Sangamaya, who presided, said that the Government had to be congratulated for the bold decision taken in connection with the take-over of assisted schools in spite of the opposition from Catholic vested interests.

All religious dissensions and unhealthy rivalry, he said, would end for all time with the take-over of assisted schools and the implementation of a national system of education.

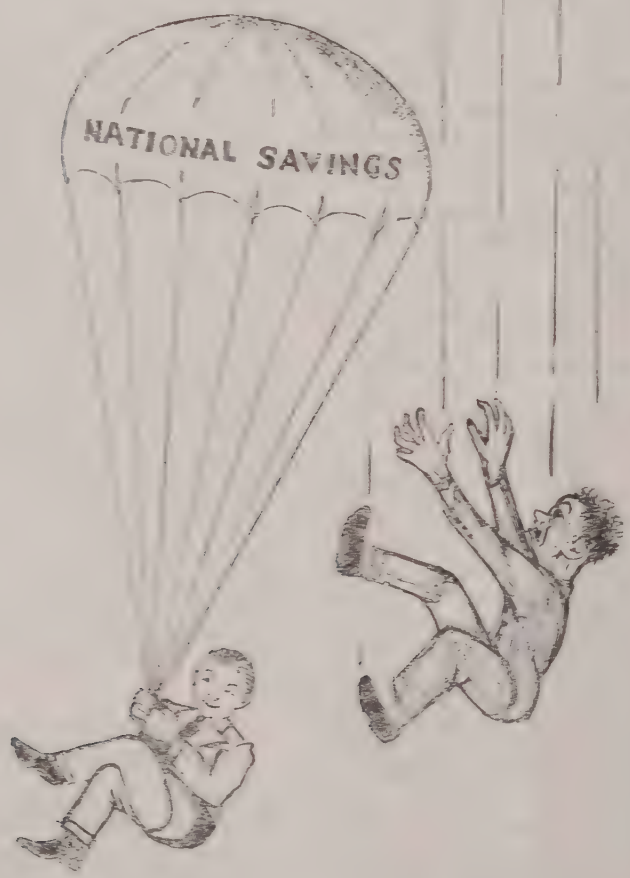
UNIQUE FIND IN TIBET

What may perhaps be described as the oldest palm leaf manuscript written in the Sinhala language so far discovered has been found in a Buddhist monastery of Saiskya in Tibet.

The Ceylon Historical Manuscripts Commission states that the discovery has been made by Professor Rahula Sankrityayana of the Vidyalankara Buddhist University of Peliyagoda, Ceylon, who visited Tibet on four occasions during 1929-38 to procure Tibetan manuscripts for the use of research workers in India.

A photographic copy of the unexpected find has been made by Professor Sakkrityayana. This copy of the manuscript has now been deposited in the library of the Vidyalankara University.

The manuscript contains the text of a Sinhala prose work called *Karma-vibhagaya*, which has been assigned to the 12th or 13th century. There is said to be only one other manuscript so far discovered which can be assigned to this period. This is a copy of a work called *Cullavagga* belonging to the Pali canon, and was purchased by the Colombo Museum some time ago.



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CATHOLIC PRIESTS AND NUNS IN CEYLON

According to official statistics there are 210 foreign Roman Catholic priests and 597 nuns in Ceylon.

There are 178 priests on residence visas and 32 without residence visas. The number of nuns on residence visas is 556 and without residence visas 41.

The Government has decided that residence visas of priests and nuns of any religious denomination should not be renewed without the prior approval of the Prime Minister. The Prime Minister will decide each case on its merits.

NEW BUDDHIST GROUP IN ENGLAND

A new Buddhist group has been started at Stourbridge, United Kingdom. Its main activity at the moment is that of informal discussions.

"We hope", says *The Middle Way* "that soon accomplished speakers will arise among them and those who can teach meditation. If you live in the neighbourhood write to Mr. Derek J. Rudd, 86, Meriden Avenue, Stourbridge, Worcesterhire, England".

GOTAMA LAMA NIVASA

The first Buddhist Juvenile Home to be established in Ceylon, Gotama Lama Nivasa, has 60 children to-

day and claims to have sent out 118 Juvenile offenders into the worlp fully reformed and able to take their place in society again.

The Home was established by the Panadura Bauddha Maha Sangamaya in 1954 with only two children sent there by the Juvenile Courts.

The 60 boys are kept occupied in schools, in garages, tailoring establishments and in carpentry workshops. The American Ladies' Society, impressed with the work and progress of the Home, has provided it with material for indoor and outdoor sports activities.

ALLEGED RELIGIOUS FAVOURS

The All-Ceylon Buddhist Congress has decided to ask the Government to appoint a commission to inquire into allegations of religious discrimination in the armed forces of the Island.

Allegations have been made to the Congress that "promotions are made on a religious basis and statistics prove that Catholics are favoured; there is Catholic action in the armed forces; and many Buddhist soldiers and sailors and Air Force men have been denied privileges that Catholics enjoy".

Last year a deputation from the Congress waited on the late Prime Minister, Mr. S. W. R. D. Bandaranaike, and pressed that an inquiry be held into religious discrimination in the armed forces.

BUDDHIST PIONEER REMEMBERED

At a public meeting held at Anuradhapura, sacred Buddhist City of Ceylon, tributes were paid to the late Brahmachariya Walisinha Harishchandra in connection with the 47th anniversary of his death.

It was Walisinha Harischandra who worked for the restoration of Anuradhapura despite great odds he had to face from a colonial Government. The Government Agent, Mr. Nissanka P. Wijeratna, said that there was still in the Kachcheri at Anuradhapura, a copy of an order made by the Gov rnment Agent at that time that Harischandra should be removed from Anuradhapura because he was "a nuisance to the authorities".

Walisinha Harischandra was one of the pioneers of the Buddhist revival in Ceylon. He was a co-worker in this field with the late Anagarika Dharmapala.

ANAGARIKA DHARMAPALA DAY

On September 17 the Maha Bodhi Societies of Ceylon and India celebrated the 96th birthday of the late Anagarika Dharmapala, a great pioneer of the Buddhist revival and founder of the Maha Bodhi Society.

He sacrificed all comforts of a worldly life to dedicate himself to propagate Buddhism and to spread the Message of the Buddha throughout the world.

In 1931, at the age of 67, he entered the Sangha under the name of Devamitta Dhammapala. While in India he became famous for his missionary work.

Four years ago a splendid tribute was paid to his memory when his statue was unveiled at Sarnath, India, which he had made his headquarters to bring back Buddhism to India. He was also responsible for the Muligandakuti Vihara at Sarnath. The Anagarika was a Sinhalese.

ROAD MAY BE NAMED AFTER DHARMAPALA

"Anagarika Dharmapala had repaid in some measure the debt which Ceylon owed India for the priceless gift of the Buddha Dhamma by devoting his whole life for the restoration of Buddha Gaya and other sacred places in India," said Sir Richard Aluvihare, High Commissioner for Ceylon in India,

Mrs. Laksmi Menon, Deputy Minister of Foreign Affairs of India, the Thai Charge d'Affaires, and Mr. and Mrs. N. Moonesinghe of Ceylon participated in the celebrations.

Mr. Devapriya Valisinha, general secretary of the Maha Bodhi Society of India, moved a resolution requesting the Government of Bihar to name the road running in front of Buddha Gaya Temple as "Dharmapala Marga".

The resolution was passed unanimously.

"IMPLEMENT SASANA REPORT"

"The Buddha Sasana Commission report should be immediately implemented as it would bring immense good to the Sasana," said Achariya Aiyagama Sri Niwasa Thera at a public meeting at Walagedera, Ceylon.

He said that the Asgiriya and Malwatta Chapters of Buddhist monks in Kandy had not by their actions at anytime earlier shown a desire to come forward to face a crucial problem which affected the Sangha and the Sasana.

It was, therefore, absurd for any other section of Buddhist monks to object to the implementation of the Commission's report just because the Asgiriya and Malwatta Chapter shad shown their disapproval of it.

BUDDHA IMAGE GIFTED TO GAYA TEMPLE

A two-feet high brass image of the Buddha was presented on behalf of the Royal Laotian Government to the Buddha Gaya Temple Management Committee last month.

The presentation was made by the Charge d'Afiaires of the Laotian Embassy in India, Mr. Say Vongsouthi, at a special ceremony held at the Maha Bodhi hall. The Laotian Government has also made a gift of Rs. 2,022 to the temple.

Sir Richard Aluvihare, High Commissioner for Ceylon in India, U. On Pe, former Chief Justice of Burma, and Mrs. Laxmi Menon, Deputy Minister for External Affairs, Government of India, attended the ceremony.

Receiving the gift on behalf of the Management Committee, Mr. P. P. Nair, District Magistrate of Gaya, said that the image would be preserved in the temple.

BHIKKHU EXCHANGE SCHEME

Ceylon's Department of Cultural Affairs has finalised a scheme for the exchange of bhikkhus between Ceylon and other Theravada countries for study and research in Buddhism.

Under this scheme, which has been formulated on the recommendations of the Buddhist Religious Affairs Advisory Committee, bhikkhus will be sent to Burma, Laos, Thailand and Cambodia.

In return, Ceylon will afford facilities for scholar monks from each of those countries to visit Ceylon. They will be expected to conduct research on Theravada Buddhism and Buddhist civilisation. The scheme will come into operation in January next year.

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PIRITH INSTEAD OF COCKTAILS

The first Battalion of the Ceylon Sinha Regiment, Diyatalawa, has broken with the normal tradition of celebrating the anniversary of the raising of the regiment.

The normal cocktail parties were dispensed with, and this year, on its fourth anniversary, the Buddhist Association of the regiment organised a pirith ceremony in the camp at Diyatalawa on the night of September 30.

On the following day a morning dana and noon dana were offered to 14 Buddhist monks.

BUDDHIST ARCHBISHOP OF LATVIA

The Buddhist Archbishop of Latvia, Ven. Karlis A.M. Tennisons, celebrated his 87th birthday and the 67th anniversary of his ordination on August 8 in his monastic residence in the premises of the Shwe Dagon Pagoda, Rangoon.

He was once the Lord Abbot of the Buddhist Cathedral Church at Uetrograd, now Leningrad, Russia. He is a scholar and authority on Buddhology. He is the author of many books.

100 LAMAS TAKEN BY MONASTERIES

Mr. Tenzing Wangdi, Deputy Tribal Welfare Minister, told a conference of heads of different monasteries in Darjeeling, India, to find out whether they could give shelter to refugee Tibetan monks.

It was stated that about 100 refugee Tibetan monks, including incarnate or rimpoche lamas, had already been given shelter. Unless financial aid was forthcoming, it was not possible to take in any more.

SHOP OF ANCIENT WISDOM CLOSED

One of Dartmouth's most unusual and interesting shops has closed, according to the *South Devon Journal*. It was called "The Shop of the Ancient Wisdom", and was run by an Englishman in his early fifties — Mr. Boedeker Ramage.

He was born at Croydon, Surrey. A bachelor, he was confirmed in the Church of England but shortly after became interested in Buddhism

and spent five years in a Buddhist monastery in Ceylon. He became a samanera but illhealth prevented him from taking the higher order.

"Buddhism," he says, "is a way of life." Mr. Ramage is convinced that his early interest in Buddhism stems from a strong Buddhist connection in a previous life.

He has no plans for the immediate future. "My health is not so good at the moment", he said, "but when I am fit again I would still like to make No. 5, Anzac Street the meeting place for the West-country."

ONLY PALI SCHOOL IN MALAYA

The Mahindarama Temple Sunday Pali School of Penang commemorated its anniversary with a three-day programme on September 9, 10 and 11.

The Ven. Chuk Mor, a Buddhist scholar who is the religious instructor of the Phor Tay School and the president of the Malayan Buddhist Association, gave a lecture on Buddhism in Mandarin on the opening night. His lecture was intepreted into Hokien by Mr. Khoo Poh Kong.

The prize giving was attended by a large gathering. Among the audience were the Ven. Chuk Mor, the Ven. Phra Ound, the High Commissioner for Ceylon, the Thai Consul, Yang Teramat Mulia Tungku Mohamed Jewa Haje, Mr. Phee Joo Teik, Mrs. Choong Eng Hye and Miss Wee Poh Neoh.

The Ven. Pandit P. Pemaratana Thero read the first annual report touching on the various activities of the school. The Ven. K. Gunaratana Maha Nayaka Thera gave away the prizes.

The High Commissioner for Ceylon, Mr. D. C. R. Gunawardena in the course of his speech referred to the importance of the school which is the only Pali School in the Federation of Malaya, and complimented those responsible for it. Mr. Ong Huck Keat presided.

FUNDS FOR NEW CETIYA

The Deputy Secretary to the Ceylon Treasury, in a circular to all Government departments, has intimated his willingness to make salary deductions from public servants who wish to contribute a part of their salary to the Sambuddha Jayanti Cetiya Fund of the Waraya Bauddha Mandalaya (Colombo Harbour Buddhist Association).

The circular is an outcome of a request made to the Treasury by the Waraya Bauddha Mandalaya that the contributions of public servants to the fund be deducted from their salary.

SCHEDULED CASTES IN INDIA

Members belonging to all parties expressed a sense of disappointment over the pace of implementation of schemes for the uplift of Scheduled Castes in India, most of whom have embraced Buddhism, when the Rajya Sabha, New Delhi, held a three and half hours debate on the latest report of the Commissioner for Scheduled Castes and Tribes.

Mrs. Violet Alva, Deputy Minister for Home Affairs, however, assured the House that work on various schemes of uplift was now gaining momentum.

In regard to Harijans who have embraced Buddhism, Mrs. Alva said that wherever their economic backwardness justified, they would be entitled to amenities given to backward classes but there would be no reservation of seats for them.

September Activities at London Vihara

From a Special Correspondent

ON Sunday, September 4, Mr. S. Sivaraksa, assistant lecturer at the London School of Oriental and African Studies, gave a lecture entitled "The Religious Significance behind the King and I".

The lecturer stated that although "The King and I" was a musical, yet could find some religious significance behind it. He reminded his audience that although the seventh precept discouraged Buddhists to be influenced by worldly music, music itself did help great disciples such as Ven. Mogallana and Ven. Sariputta to leave home for the homeless life. And in the Mahayana School music plays an important part in Buddhist ceremony.

However, the purpose of the lecturer was to tell his audience about King Mongkut of Thailand who had been characterized in that famous musical. That King was Rama IV of the present Chakri dynasty, and great grandfather of the reigning monarch of the Thai people.

Apart from his worldly fame in saving his country from being colonized by certain European powers, King Mongkut was a pious Buddhist. Due to some strange circumstances in his early life when he was ordained a bhikkhu at the age of twenty, as tradition decreed that all Thai males should take the robes temporarily for three months — Mongkut remained a monk for over twenty-six years.

During that time he not only practised mindfulness, but he also became a great Pali scholar. Being dissatisfied with the condition of the Sangha in Thailand, Mongkut brought about a reformation; and founded a new Dhammayutika nikaya sect, which adheres strictly to the Law. The influence of the Thai Sangha spread to its neighbouring countries, especially Laos and Cambodia.

Apart from being well-versed in Pali, Mongkut also had a good command of English, Sanskrit and Latin. Perhaps he was the first monarch to know Western languages. He partly taught himself English and partly learnt it from some American Presbyterian missionaries ; and learnt Pali from the then French Roman Catholic Bishop in Bangkok. Mongkut retained this spirit of tolerance throughout his life, and gave financial support to the various religious institutions in the realm.

When King Rama III died without heir, the Council of State decided to choose Mongkut to succeed to the throne, as he was the highest ranking prince of the kingdom with the greatest ability. Although Mongkut had left the Order and become King, the lecturer maintained that the King was still a monk at heart.

He worked hard, denied himself of all sorts of Oriental luxuries, and was all through his life guided by the Norm. His reign lasted for seventeen years ; and when he was about to die, his first thought was the Triple Gem. He dictated his address to the Sangha in Pali on his death bed, and died soon after the address was read to the members of the Holy Brotherhood.

On Sunday the 11th, Prof. N. A. Jayawickrama gave a lecture entitled "Dukkha — a Basic Concept in Buddhism."

On Sunday the 18th, Dr. T. Vimalananda's lecture was mainly on the four principal sacred places in Jambudipa situated in Northern India. These were Lumbini, where Prince Siddhartha was born ; Buddhagaya, where he won his Supreme Enlightenment ; Isipatana, (Sarnath) where the Lord Buddha preached his first sermon to his five disciples and Kusinara, where the Lord passed away.

On Sunday the 25th, Mr. P. Mehta, spoke on "Victory through Dhamma."

On Saturday the 10th, the Ven. Saddhatissa accompanied by the Ven. Pannasara and other Bhikkhus of the Vihara visited Torquay in Devon at the invitation of Mr. B. L. Broughton, former President of the British Maha Bodhi Society. The Ven. Saddhatissa gave a sermon and the bhikkhus chanted 'Paritta'.

On Friday the 23rd, the Ven. Saddhatissa gave a talk on Buddhism at Cambridge University.

On Monday the 26th, an elaborate Buddhist Service was arranged at the Vihara by the High Commissioner of Ceylon, Mr. Gunasena de Soysa and Mrs. de Soysa to mark the death anniversary of the late Prime Minister of Ceylon, Mr. S. W. R. D. Bandaranaike. The Ven. Saddhatissa conducted the service and gave a sermon on *anicca*.

On the same day, Ven. Naga, the Sangha Nayaka of Viet-nam in the course of a Buddhist Mission to Europe, visited the London Buddhist Vihara, where he spent two days and left for Paris on the 29th.

On Thursday the 29th, Mr. W. S. Karunaratna, assistant Archaelogical Commissioner, Ceylon, gave a lecture on "The Layman's Buddhism" at the Vihara.

HUMAN RIGHTS FROM THE BUDDHIST TRANSPORT

By Mrs. M. A. Spruitenburg-Dwars

(General Secretary of the Dutch Circle of Friends of Buddhism, Huizen, Holland.—Translated)

SPEAKING of Article 29 of the Charter of Nations dealing with human rights and duties, I would like to begin from the Buddhist standpoint.

The Buddha laid great stress on the duties of mankind and his last words were directed towards them: "O, monks, accomplish your deliverance with zeal".

To bring this about, he taught the Four Noble Truths:

1. All that exists is full of change, impermanent, grief and sorrow.
2. The cause of this suffering is desire.
3. Craving can be overcome through cessation of desire for both good and evil.
4. Desirelessness can be achieved by following the Noble Eightfold Path.

THE PATH

It is this Path which contains man's greatest duty, namely,

1. Right insight. Introspection, self-understanding, who am I ? Understanding of the revolving wheel of birth and death, and of the world of phenomena. Do we have insight ? Is it possible to have insight, as long as we are enmeshed in the dogmas of philosophy and religion ? Are we in a position to comprehend the real nature of our existence and the moral law which regulates this existence ? To attain such understanding one has to reject all superstition, prejudice and wrong concepts.
2. Right thinking. How few people are able to think. A great teacher once said : "People believe that they are thinking, but they do not think ; only when they cease to think, they begin to think. For only when the commotion of argumentative thought comes to an end, deeper thoughts can come to the surface. Most people do not think, but believe, and mostly believe blindly. Against this the Buddha warns: ("Do not believe on hearsay, not on the authority of traditional teachings, not because I say so. But investigate everything").
3. Right speech. Do we speak the truth ? Do we speak kindly, wisely, and with encouragement ?
4. Right action. Are our motives pure ? Do we fill our lives with good and peaceful deeds ? Do we apply the teachings of the Great Ones to our daily life ? To do good, to avoid evil, to purify one's heart and mind, that is the teaching of all the Buddhas.
5. Right livelihood, is to earn a living which does not bring harm to others, be they men or animals.
6. Right effort in the exercise of all that is good and the avoidance of all that is evil.
7. Right mindfulness, i.e., attention and clear awareness of everything we do, speak or think, keeping the actuality of existence always in mind.
8. Right concentration is directing one's thoughts to the life and teaching of the Buddha who lived as an example of successful attainment of the highest ideal, viz., perfection.

Such is the Path that leads to perfection, to the cessation of sorrow. And that is the goal of life. The Buddha says :

"One thing only do I teach,
Woe and how its end to reach".
"Out of desire are born fear and sorrow. Only he who is free of desire has neither fear nor sorrow."

The world problem is the individual problem. In so far as the individual works out his own salvation, to that degree may be expected a change of the world, composed of individuals; to that degree also will man obtain those

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human rights as laid down in the Charter of the Nations, for, says the Buddha, all men are essentially equal and pure, for all life is one.

And thus Article 1 which speaks of the Brotherhood of all men is not just a beautiful ideal, but an already existing fact. It exists in the very nature of things. The Buddha says : "A man standing alone by himself may fall back; hence, support one another in your endeavours. Be brothers in loving kindness, in virtue and in striving for truth".

If there were fraternal love amongst men, there would be no need to speak of brotherhood. The Buddha taught freedom from material as well as spiritual slavery. He gave woman her rights and made her free from her serfdom to man.

Buddhism teaches renunciation and does not acknowledge human rights, but speaks of the renouncing of all rights for oneself. It is a Norm of living, and not a religion. As long as man acknowledges his duties and lives according to the five precepts (panca sila) laid down by the Buddha for the man in the world, namely to abstain from killing, from stealing, from sexual misbehaviour, from lying and from use of intoxicants, he does not stand in need of rights.

But where is the religion that lives accordingly ? Killing of both men and animals, smoking, drinking, divorce, etc., are common and legalised. If you want to smoke or drink, do so, but remain intensely aware of the consequences of such habits which enslave you, such as misery, illness, passion, thraldom, in one word, the chaos in the world

"This is not the time to indulge in intellectual speculations. The world lives on a volcano of melting lava. The world is on fire !" These words of the Buddha apply also to these times. Again the world is on fire by the fires of lust, of hatred and of ignorance. And what do we do about it ? Have ever any moral code been able to bring about an end to this ? Have all endeavours failed during these 2,500 years ?

Nobody lives alone; we live in relationship with others. The realization of this fact that man does not live in isolation, but lives in dependence on others brings about a deep humility and gratitude to all that lives, even to all the things we use. Thus a special ceremony is performed in India and in Japan e.g., to show one's gratefulness to the instruments used in one's profession.

I have given you a short review of the teaching of the Buddha in respect of our rights, but that teaching goes much deeper, for Buddhism is an ethics of living which has to be lived. It is not a religion, for it does not bind (Latin : religare is to bind). Buddhism is a doctrine of freedom, of self-exertion and of hope. It is the heart in a heartless world.

India's Prime Minister Nehru said: "Only Buddhism can save us"; and the Dalai Lama wrote : "Hold fast to the principles of Buddhism, the foundation of the Four Noble Truths, the Noble Eightfold Path, the characteristics of existence, cause and effect, the method of self-control and individual culture.

With the tremendous increase of man's power to destroy the problem of world-peace is in our present generation more urgently in need of solution than in any other period of human history. The solution of this problem of world-peace through Buddhism is neither materialism nor unpractical idealism. The teaching of the Buddha is a doctrine of peace, of love and compassion. He shows the middle way towards happiness through the attainment of spiritual equilibrium and inner mental rest.

Buddhism is a doctrine without a god, without dogmas, without a saviour. The Buddha was not a divine saviour, but a complete man. We are the creators of our own lives. No teacher, no saviour, no god can do that for us. Others may help us by pointing out the way, but we ourselves have to do it. We create our own future by our good or evil deeds; and as was said by Queen Juliana on the occasion of her ascension to the throne : "God will help him who helps himself".

Buddhism makes man rely on himself, makes him responsible for his own actions ; and thus Buddhism is the religion of the free man, free in his thought and free in his will, conscious of the unity of all life, where rights and duties are identical.

BUDDHIST CONGRESS DEMANDS

THE All-Ceylon Buddhist Congress has, in a memorandum to the Prime Minister, Mrs. Sirima Bandaranaike requested the Government to take steps to fulfil the needs of the Buddhists for which they have been agitating for a long time.

It has requested the Government to :

1. Repeal Article 29 (2) of the Ceylon Constitution of 1946 on religions and religious organisations and, instead, enact legislation, on religious matters as follows :—

(*a*) Define precisely "freedom of worship"; (*b*) to prevent granting of privileges to any religion which are not granted to other religions ; (*c*) to limit the power of the Ministers to grant any religious body any kind of aid or facility without taking into consideration its wealth and the population of that religion ; (*d*) to prevent amendment of the constitution of a religious organisation without the approval of the highest responsible person of that religion.

2. Declare Ceylon a republic within the British Commonwealth as early aspossible.

3. Set up Buddha Sasana Councils, as proposed by the Buddhist Commission, without delay.

4. Appoint a commission to inquire into and report on the political, economic and social activities of religious bodies ; legislation enacted before 1948 calculated to benefit certain religions or sections of the people ; and the income and the administration of religious bodies.

5. Call for a report on the working of social service organisations maintained by religious bodies from grants received from the Government in order to prevent the money being utilised for commercial purposes.

The memorandum on the schools take-over states :—

1. The Government should take over all assisted schools by January 1st, 1961, and establish a national system of education.

2. No government aid should be given to any school that does not enter the scheme.

3. After the take-over the administration of government schools should be vested gradually in provincial education boards.

4. Schools should be built according to the population of the areas concerned.

5. School principals should be appointed on the basis of the religion of the majority of the students in the respective school.

6. Students of all denominations should be taught their religion in school.

7. Bhikkhus to teach religion in schools should be appointed after consulting the Nayake Thera of the nikaya to which they belong.

8. Legislation should be enacted to make it a punishable offence for any person to attempt to convert a student to a religious faith other than that of his parents.

9. The Textbook Publications Board of the Education Department should be re-organised gradually.

10. All training schools should be taken over by January 1st, 1961.

11. Members of the Court, Senate and Council of the Ceylon University should be elected from among all denominations on a population percentage basis.

12. A national system of education should be introduced immediately.

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Neo-Buddhists in Maharashtra

THE neo-Buddhists in the State of Maharashtra, India, who occupy a special position of importance because of their vast numbers, are happy with the concessions and facilities available to the Scheduled Castes.

Important leaders of the neo-Buddhists who before their conversion belonged to the Scheduled Castes, welcoming the measures of the State Government intended to improve their backwardness and put them on par with members of other communities, contend that the ameliorative social measures of the Maharashtra Government do not violate the principles of the Constitution, writes the correspondent of *The Hindu* Madras.

They interpret Article 46 of the Constitution which stipulates that the State shall promote with special care educational and economic interests of the weaker section of the people and in particular Scheduled Castes and Scheduled Tribes.

The members of the neo-Buddhists are of the view that although they have embraced Buddhism by leaving the ranks of Scheduled Castes, the attitude of caste Hindus towards them has not changed a wee bit and they continue to suffer from economic backwardness, and other ills, particularly in the rural areas.

SCHOLARSHIP

The Maharashtra Government, passed orders recently on representations received from neo-Buddhists granting them "free-ships", and scholarships as in the case of the Scheduled Castes. They would be admitted to seats reserved for the Scheduled Castes in educational institutions and they would get hostel facilities and other concessions.

In the economic sphere, the neo-Buddhists would be given preference for the grant of Government waste lands for cultivation and housing purposes. They will also get financial help for starting trades and industries and for the development of their lands. They would be further eligible for posts reserved for the Scheduled Castes in Government service.

The concessions available to the neo-Buddhists include exemption in all educational institutions irrespective of the income of parents or guardians, overseas scholarships and admission to the special coaching classes for the I.P.S. and the I.A.S.

IN NAGPUR

It may be recalled that the late Dr. B. R. Ambedkar and his 800,000 followers embraced Buddhism at a ceremony in Nagpur on October 14, 1956. These members, after their mass conversion into the tenets of Buddhism began to be called neo-Buddhists.

The neo-Buddhists, who number about 25,000,000 in the country are found not only in large numbers in Maharashtra State but also in Uttar Pradesh and Punjab. The leaders by their continued agitation, made the State Government withdraw their order annulling educational and other concessions given to them because of their conversion.

In the Assembly session preceding the advent of the unilingual State of Maharashtra, the then Minister for social welfare, Mr. N. K. Tirpude, announced the policy of the Government rescinding the early order cancelling educational facilities to members of this particular sect.

The Government of Maharashtra, respecting their sentiments, took a welcome step recently by deciding to donate a piece of land, about 3.78 acres, out of the Deeksha Bhoomi ground in Nagpur to a "legally constituted body of Buddhists".

Mr. R. V. Bhandare, leader of the Opposition in the Maharashtra Legislative Assembly, a prominent follower of late Dr. Ambedkar and an influential member of neo-Buddhists, told me while discussing the position of the members of his sect that neo-Buddhists did not want any political safeguards as envisaged in the Constitution for the Scheduled Castes.

He said that the provision of certain economic and educational facilities sanctioned by the Government of Maharashtra did not come into conflict with the principles of the constitution of the country. The neo-Buddhists urged that their position would improve only if the members of other sects, particularly the caste Hindus, did not abhor them for their conversion but took steps to bring about "emotional integration" with them.

The man who lives contemplating pleasure with senses unrestrained, in food immoderate, lazy, inert — him verily Mara overthrows as wind, a weak tree.

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BOOK REVIEW

BASIC CONCEPTS OF ZEN DISCUSSED

ZEN BUDDHISM AND PSYCHOANALYSIS: by Erich Fromm, D. T. Suzuki and Richard de Martino. George Allen and Unwin Ltd., Ruskin House, 40, Museum Street, London, W.C. 1, England, 16sh.

THREE distinguished men, one a master and the other two dilligent students of Zen, combine to produce this latest book on Zen — a school of Buddhism which continues to become more and more popular in the West.

Zen Buddhism and psycho-analysis was the subject discussed at a conference held in Mexico in 1957. At this conference several papers were read on the subject. Three of them have been selected to produce this publication in which different aspects of Zen are enunciated and presented.

Dr. Suzuki needs no introduction as a world-recognised exponent of Zen. Dr. Fromm is a leading authority in the United States on psychoanalysis and Dr. de Matrino who graduated at the Columbia University in philosophy and religion, now teaches in Kyoto. He has been a student of Zen both in theory and practice.

Dr. Suzuki's contribution is by far the largest section in the book. He has already published six books on Zen, and his contribution to the present volume can be said to be a summary embodying the principles of Zen.

Dr. Suzuki begins by comparing the philosophy of the West with that of China (Asian) where Zen originated. In order to explain the two points of wiev he comments lengthily on the machine and man. He gives as an illustration the story of a Chinese farmer who was using an ordinary bucket to draw water from his well rather than use a shadoof.

Asked why he used a primitive rather than a modern labour-saving device, the farmer replied: "I know it is labour-saving and it is for that very reason that I do not use the device. What I am afraid of is that the use of such a contrivance makes one machine-minded. Machine-mindedness leads one to the habit of indolence and laziness."

The principal reason why the Chinese and the Asian people have not developed many more sciences and mechanical contrivances, says Dr. Suzuki, is that they "love life as it is lived and do not wish to turn it into a means of accomplishing something else which would divert the course of living to quite a different channel."

From the machine, which has made man turn to materialism from the spiritualism which is necessary for his present and future well-being, Dr. Suzuki turns to freedom and says that freedom is a nonsensical idea. "The person may talk about freedom, yet the machine limits him in every way".

He then plunges into Zen-thought. "The person is only free when he is not a person. He is free when he denies himself and is absorbed in the whole. To be more exact, he is free when he is himself and yet not himself. Unless one thoroughly understands this apparent contradiction he is not qualified to talk about freedom or responsibility.....

"The West strives to square a circle. The East tries to to square a circ to the square. To Zen the circle is a circle and the square is a square, and at the same time, the square is a circle and the circle a square". Zen exposition is brimful of such contradictions.

Dr. Suzuki also discusses the Zen concept of self and quotes extensively Rinzai on the Self. Rinzai's term for the Self is "the true man of no rank".

Next he defines the "koan", a kind of problem which is given by the Zen master to his disciples to solve. "The koan is within ourselves and what the Zen master does is no more than to point it out to us so that we can see it more plainly than before."

Finally, Dr. Suzuki says: "Zen may occasionally appear too enigmatic and full of contradictions but it is after all a simple discipline and teaching. To do good, to avoid evil, to purify one's heart. This is the Buddha way. Is this

not applicable to all human situations, modern as well as ancient, Western as well as Eastern ?"

Dr. Fromm discusses Psychoanalysis and Zen in his paper. There is an unmistakable and increasing interest in Zen Buddhism among psychoanalysts. The study of Zen Buddhism has been of vital significance to him and, he believes, it is significant for all students of psychoanalysis.

He says the kind of religion professed by such as those who believe in God "only covers up a profoundly materialistic and irreligious attitude, and is understood as an ideological reaction — caused by insecurity and conformism — to the trend of the nineteenth century, which Ninetzche characterised by his famous 'God is dead'.

The abandonment of the theistic idea in the nineteenth century was no small achievement. Man took a plunge into objectivity. "The earth ceased to be the centre of the universe.....Man gave up the illusion of a fatherly God as a parental helper....."

The East, however, was not burdened with the concept of a transcendent father-saviour in which the monotheistic religions expressed their longings. Taoism and Buddhism had a rationality and realism superior to that of the Western religions. They could see man realistically and objectively having nobody but the "awakened" ones to guide them, and being able to be guided because each man has within himself the capacity to awaken and be enlightened.

"This is precisely the reason why Eastern religious thought, Taoism and Buddhism — and their blending in Zen Buddhism — helps man to find an answer to the question of his existence." The essence of Zen is the acquisition of Enlightenment (satori).

Dr. Martino commenting on "The Human Situation and Zen Buddhism" presents an overall view of Zen Buddhism.

He analyses the Ego at length and says "In its actual life the ego usually combines several, in varying degrees, and with varying predominances. All, however, positive or negative, responsible or irresponsible, or profound or superficial, stem ultimately from one fundamental longing of the ego, caught in the inner and outer alienation and estrangement of its inherent condition, to find and to fulfil, to really know, to come home and to fully be and have itself in and with its world.

"This longing and its quest for fulfilment constitute the central and ultimate concern of the ego in ego-consciousness. This quest and this fulfilment constitute the existential beginning and the final end of Zen Buddhism."

Though rather abstruse at the beginning, Dr. Martino's contribution becomes exceedingly interesting and instructive later on when he describes the use of the "mondo" and "koan" through which the student finds the self, slays the self and ultimately becomes his own self.

All three writers ably and lucidly deal with the basic concepts of Zen, and the book is a welcome addition to the growing Western literature in Zen.

A

Buddhist Society's Annual Report

The following is the annual report for last year of the President of the Buddhist Society of London, Mr. Christmas Humphreys:

There is little to report in the last year's work of the Society. Membership has increased; *The Middle Way* becomes still more firmly established as the leading journal of the Buddhist West; advertising our meetings on the Tube trains has brough us many new visitors and members, and the two special courses, by the Ven. Dhammiko Bhikkhu on Meditation, and by Dr. Jaini on the principles of Mahayana Buddhism, were well attended.

A magnificent film of Fujiyama was shown by Mrs. Lewis Bush, and the increasing public taste for pictures will be met by the purchase of a slide projector with which we can show the products of our members and friends who bring back collections of photographs of interest to Buddhists. Our tape-recorder is working overtime in recording notable talks and making records of these to well to other Buddhist societies.

The re-organisation of the Library, begun by Mrs. Clark and Mrs. Bevan, is being completed by our new sub-librarian Mrs. Warland, and we take this opportunity to thank Mrs. Bevan for the large amount of work she put into the Society's Library in all its departments. We have inaugurated a Library Membership for those who wish to use the Library for study but do not wish, for one reason or another, to join the Society.

The bookstall flourishes, largely thanks to the work of our indefatigable assistant secretary, Terry MacCarthy, new works which have sold well including *What the Buddha Taught* by the Ven. Rahula of Paris, the *Method of Zen* by the late Eugene Herrigel, *The Foundations of Tibetan Mysticism* by the Lama Anagarika Govinda and my own *The Way of Action*.

Gifts to the Society have included a magnificent bronze image of Kwannon Peace Society of Japan, and a fine carved teak screen by Mrs. Beatrice Manson which is prving of great use in the Lecture Hall.

Visitors included the Dalai Lama's brother, Mr. Thubten Norbu, Mr. Cameron Mitchell, the American film star, who promptly joined the Society, the Bhikkhu Anuruddha, and others too numerous to mention.

The visitor of most lasting effect on the future of the Society, however, was the Ven. Daiki Tachibana of Daitokuji, Kyoto, who is showing great interest in the Zen activities of the Society, and has invited Dr. Irmgard Schloegl to stay as his guest in Kyoto for a prolonged period of Zen study. This is a great honour to the Zen Group, and officers great possibilities for the future of Zen Buddhism in the West.

Turning to outside activities, the Summer School was full to capacity, and voted a great success. Dr. Conze's long series of talks on Buddhism at the City Literary Society was interrupted by illness, but at short notice, Mrs. Robins, your Editor, stepped in, and not only finished the series but was asked to give a series on her own travels in the East. illustrated with slides, and has now been asked to give an extended course of talks on Buddhism throughout the autumn and spring of 1961.

We congratulate Mrs. Robins on becoming a first class lectureer, and the London County Council on appreciating the size of the public demand for more information on Buddhism.

I can close this brief report with what I know will be your deep gratitude to our staff, professional and voluntary part time. In particular your General Secretary and her assistant, Terry MacCarthy, got through an immense amount of work, and Miss Stacey, as Assistant Hon. Treasurer, keeps our books so beautifully that our Auditors say there is little for them to do save to approve them.

Next year we expect to report renewed activities outside London, notably at Cheshire. Leicester and St. Leonard's, and we may have further news of our finances.

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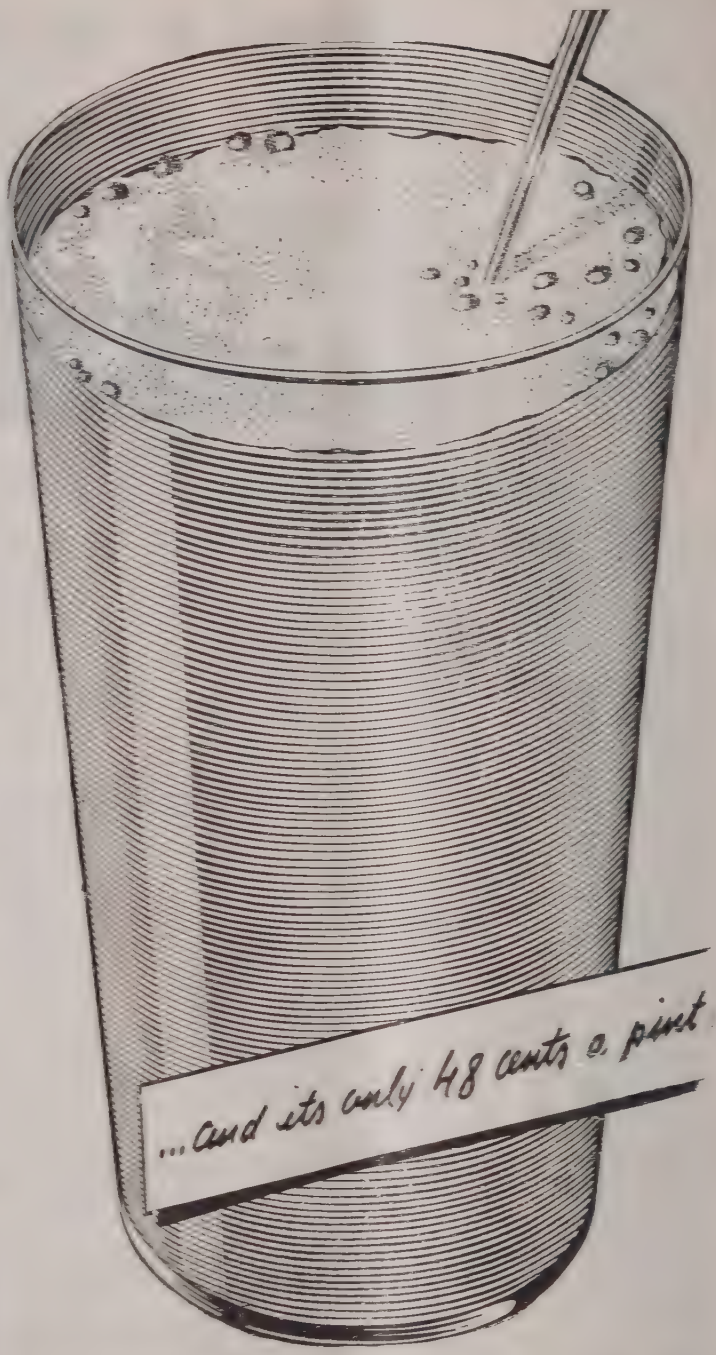

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